

II

A hunter passing a bear's den heard an old she bear singing to her cubs the following song:

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A'tán
Ayatco'kaš
Maka tooko'fa
Há'tei yo'kaš
Li'tkatcookat'³
Li'tkatcookat
A'libá
Ayatco'kaš
Maka tooko'fa
Lán iyo'kaš
Li'tkatcookat
Li'tkatcookat

Down [the stream]
You hear the noise of her going
That is what they say
Up the stream
Running unseen
Running unseen
Up the stream
You hear the noise of her going
That is what they say
To the top of the bald peak
Running unseen
Running unseen

FREE TRANSLATION

If you hear the noise of the chase
Going down the stream
Then run up the stream.
If you hear the noise of the chase
Going up the stream
Then run to the top of the bald peak
Then run to the top of the bald peak

EDUCATION

Among early writers Swan and Adair have the most to say about the education of children. Swan declares:

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"The father has no care of his own child. The invariable custom is, for the women to keep and rear all the children, having the entire control over them until they are able to provide for themselves. They appear to have a sufficient natural affection for them; they never strike or whip a child for its faults. Their mode of correction is singular: if a child requires punishment, the mother scratches its leg and thighs with the point of a pin or needle, until it bleeds; some keep a jaw-bone of a gar-fish, having two teeth, entirely for the purpose.

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"They say that this punishment has several good effects; that it not only deters the child from mischief, but it loosens the skin, and gives a pliancy to the limbs; and the profusion of blood that follows the operation, serves to convince the child that the loss of it is not attended with danger, or loss of life: that when he becomes a man and a warrior, he need not shrink from an enemy, or apprehend that the wounds he may receive, and the loss of blood, will endanger his life." "

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³ This seems to be the nearest word to Tuggle's "Lit kahis sham."

⁴ Swan in Schoolcraft, Ind. Tribes, vol. v, pp. 273-274.